

t.»- first quarter of the nineteenth century, belongs to Raja

Kam Mohan Roy.

R<un Mohan Roy, the greatest religious, social and p->hhr,il reformer and nation builder that India had ever

pnulurcd, adopted the very same method of teaching the

national religion as that pioneered by Sankara and other

iUn.triolu predecessors by writing Bengali commentaries

nil til* *Praslhunatrayam*. Ram Mohan Roy perceived that

ttr¹ noble religion of the Vedanta had not only lost its hold

on th^ nation, but even the name of the

UpamsJzads was well

ni^h forgotten. His deeply pious and sympathetic son!

w.i^ profoundly affected by the spectacle of th^ whole country

su'ik in lli2 dJQp^st ignorance and the m3st degrading super-

stitions. HJ keenly fait the nesd of a reform and girdsd up

IIH lohu for bringing it about. But his reforming ardour

did not blind him, as it has done many a reformer who hive

conr* aft en* him, to the value of the work done by the ancient

iTli^ums leaders of the nation and he concluded that the

^lllice of tul ure religion must bs built on the religious

Ihun^hLs and experiences of the past. As observed by Max-

Mulicr. Ram Mohan Roy, like Buddha and other enlightenad

n| -u before him, perceived that the time for

insisting on
 all its previous discipline with its minut®
 prescriptions
 <md snpi*stitious observances enjoined in the
Sanhitas and
H^thmanas was gonz, while the knowledge
 conveyed in the
Ujuni^hnds or the *Vedanta*, enveloped though it
 may be
 in st range coverings, should henceforth form the
 founda-
 tion of a new religious life. Ram Mohan Roy
 discovered
 in the *Upamshads* something different from all the
 rest
 of *ilw Vcdas*, something that ought not to be thrown
 away,
 s.mi-tlum? that, if rightly understood, m^W^U^y
 tim
 irht soil in which alone the seeds of t^^gion nlighi
 ^
 ^nuinate, spring up again and prosper ndia. To
 th^ ^
 fovn gaze of his soul. 'there lay bare,
 ^
 heap of tlxc national scripture, a fund ^
 ff^s,